CHRISTIAN STATESMAN

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THEOLOGICAL SEMINARY SAN FRANCISCO Alcove Case Shelf

WHO BELIEVES IT?

"WHO HATH BELIEVED OUR REPORT?" asked the prophet of old when he proclaimed the truth concerning the expected Messiah. Who believes our teaching concerning Christ? many are tempted to ask today when they proclaim the truth concerning the relations of the risen, glorified Christ to the governance of the world. Yet, like another prophet who felt this while speaking for God, we still say, "The word of the Lord shall be unto them precept upon precept and line upon line, that they may be broken, and snared, and fall" who refuse to believe it.

Jesus Christ is Prince of the kings of the earth.
Rev. 1:4

And he hath on his vesture a new name written, KING OF KINGS AND LORD OF LORDS.
Rev. 19:16

The acceptance or rejection of the facts proclaimed in the scriptures does not alter either their truth or their value.

The weakness of modern Protestantism is that too many believe the truths concerning His eternal existence, virgin birth, miraculous works, authoritative teaching, sacrificial death and resurrection as these truths bear upon personal salvation and church life; but hold in abeyance their judgment as to the bearing of these truths upon the task of governing the world.

For that reason, perhaps, God in His providence raised up The National Reform Association to be a prophet of these partially apprehended truths concerning him, which bear directly upon the civic life of all nations.

Here are some of the declarations which we discern and emphasize. The person in Daniel's vision to whom The Ancient of Days gives the universal kingdom is Jesus of Nazareth. He is the true and only successor to David's throne. He is the King's son whom the wicked husbandmen in the parable cast out of the vineyard and killed. He is the Nobleman who received the kingdom in the parable of the Pounds and the Talents. He is the King on the throne of his glory in Matthew 25. "Him hath God exalted," said Peter, "to be a Prince and Saviour." "He is the Prince of the kings of the earth," said John, and he saw on his vesture this new title "KING OF KINGS and LORD OF LORDS."

All of this means that he is today the universal ruler over all souls, families, churches and nations, as he declared, "All authority hath been given unto me in heaven and on earth."

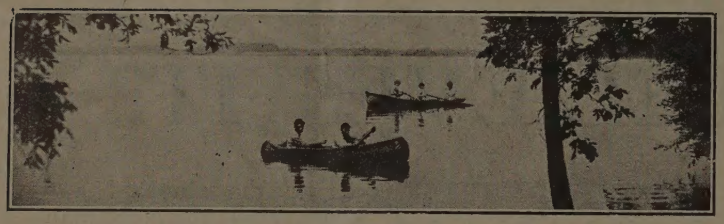
There is well nigh universal assent of all Christians to this truth as it bears upon the individual, the family, and the church. Even the King of the Vatican City sees Jesus above himself, but many Christians hesitate to assent further than this. They seem to be undecided as to bringing the corporation, the lodge, or the civil government within the circle of this authority.

The reason, we believe, is that they have never thought through the problem of preserving true liberty, real humane toleration and a just respect for the freedom of conscience in moral agents, while accepting fully and applying these truths to so-called secular organizations. In this state of uncertainty such a Christian too often chooses loyalty to man, and suspends judgment as to his loyalty to Christ.

To all such our message is: Take his civil yoke upon you and learn of him and ye shall find rest to your nation. This is the only path of true progress, the only state of permanent stability and the one way to a larger social life.

Winona Lake Program

July 8th to August 9th



One of Winona's Attractive Spots

FOR many years The National Reform Association has had a prominent place on the program of the Winona Lake Assembly, Winona Lake, Indiana. This year we have our usual program with some new and attractive features.

One of these new features which will climax our program this year is the presentation of a pageant, "The Freedom of Liberty Bell," on the evening of August 9th in the Billy Sunday Tabernacle as one of the evening entertainments of the Winona Lake Assembly. This pageant carries a great patriotic message and will be presented by a caste of 80 in costume. Among the leading characters are Washington, Betsy Ross, Little Uncle Sam, Miss Liberty Bell and Mr. Bottle, Lincoln, Uncle Sam and Frances E. Willard. This pageant should draw thousands not only from the Winona grounds but also from the surrounding country. Scenes from the pageant will be presented in our next issue.

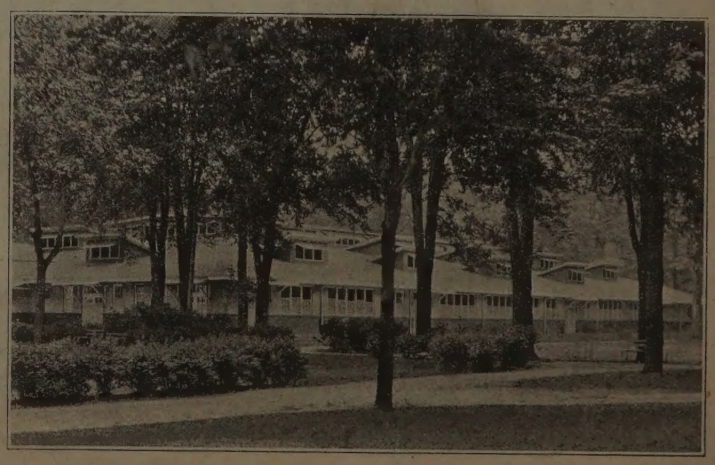
Another new feature will be the presentation of prizes amounting to over $100.00 for the best essays on "The Bible in the Public Schools" in connection with the Winona Young People's Conference of the Reformed Presbyterian Church, August 1 to 10. Members of this Church are giving the money for these prizes, the contest being open to its young people. Sixty have already entered the contest.

Our daily program of addresses presented on the following page speaks for itself. The subjects cover a wide range in the great field of Christian citizenship. Most of the speakers need no introduction to our Winona audiences. Dr. Parsons has always been a very acceptable speaker, instructing and pleasing his Winona audiences. Dr. Fleming with his wonderful grasp of the great subject of Christian public education, comes fresh from a successful campaign for the Bible in the schools in Arkansas with new material, presenting some new phases of this subject. Dr. Niles, General Secretary of the Lord's Day Alliance of Indiana so captivated his Winona audience last year that we have secured him for two addresses this year.

Dr. Martin, President of The National Reform Association, an acknowledged authority on the Sabbath question, gives three addresses on new phases of this subject and also speaks on the subject of Christian Internationalism, basing two of his addresses on the book of Amos. Dr. McCarroll, a successful pastor of New York City and a student of public affairs will bring two messages on subjects which should be of great interest. Dr. J. S. Martin for sixteen years General Secretary of The National Reform Association who has spoken many times from the Winona platform, will make two addresses on The Home.

The program of the Christian Citizenship Conference, August 4 to 9, will be given in our next issue. Some outstanding speakers have been secured and we are hoping to secure others of national reputation Among the subjects to be discussed Prohibition will be given the most prominent place on the program.

To our Christian Statesman readers and National Reform constituency we say, "Come to Winona; spend at least part of your vacation this summer at this great Middle West Chautauqua. Take advantage not only of our program but of the many entertaining and delightful features of the Winona Assembly." Winona is a most beautiful spot, quiet and restful. Its spacious grounds, its stately trees, its refreshing lake, its sports—bathing, boating, tennis, golf, its high class entertainments, its musical festivals, its platform addresses, its schools and its reasonable rates, combine to make it an ideal place to spend a vacation. We will join with the Winona Management in welcoming you there this summer.



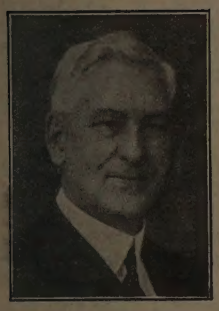
Billy Sunday's Tabernacle—Where the Pageant Will be Given

Daily Program—10 - 11 a.m.—The Auditorium

Subjects and Speakers

"Christ the Ruler Over All"

Speaker—Rev. William Parsons, D.D.



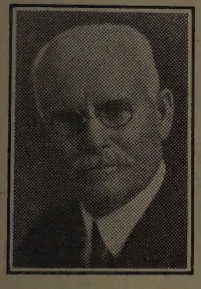
Dr. Wm. Parsons

Tuesday, July 8th, The Ruler of the World
Wednesday, July 9th, The Realm Over Which Christ Rules
Thursday, July 10th, The Institutions of Christ's Kingdom
Friday, July 11th, The Functions of the Family in the Kingdom of God
Saturday, July 12th, The Church and the Kingdom
Monday, July 14th, The Contributions of the State to the Kingdom of Christ
Tuesday, July 15th, Our National Hope

Dr. R. H. Martin

"Christian Public Education Vital to Democracy"

Speaker—Rev. W. S. Fleming, D.D.



Dr. W. S. Fleming

Wednesday, July 16th, Present Crime and Irreligion a Fruit of Secular Education
Thursday, July 17th, Fatal Educational Philosophy of Many Church Leaders
Friday, July 18th, Christian Public Education the Only Cure for America's Moral Ills
Saturday, July 19th, Christian Public Education Legal and Practical

Dr. J. S. Martin

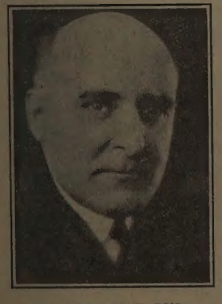
"The Christian Sabbath"

Speaker—Rev. Frank J. Niles, D.D.

Monday, July 21st, Breakers Ahead
Tuesday, July 22nd, Shall We Have An American Christian Sabbath Or A Continental Sunday?
Speaker—Rev. R. H. Martin, D.D.
Wednesday, July 23rd, Meeting America's Peril of Moral and Spiritual Illiteracy
Thursday, July 24th, The State in Its Relation to the Sabbath
Friday, July 25th, The Sabbath That Will Save America

"Christian Internationalism"

Speaker—Dr. Martin



Dr. Frank J. Niles

Saturday, July 26th, International Sins and Their Consequences—According to Amos
Monday, July 28th, National Sins and Their Consequences—According to Amos
Tuesday, July 29th, Motion Pictures and International Relationships
Speaker—Rev. Walter McCarroll, D.D.
Wednesday, July 30th, Russia and Religion—Right or Wrong?
Thursday, July 31st, Shall America Recognize the Vatican City State?

Prof. J. Coleman*

"The Home"

Speaker—Rev. James S. Martin, D.D.

Friday, August 1st, Divorce—Its Effect on the Home
Saturday, August 2nd, Mormonism—Its Effect on the Home

Christian Citizenship Conference

August 4-7, 9

Purpose: To afford Christian leaders an opportunity for study of vital and timely subjects under learned leadership and fellowship with one another.

Plan: The speaker will present the subject under consideration. Opportunity for discussion of the subject in open forum will follow.
Subjects and speakers will be announced in the next issue.

Pageant: Freedom of Liberty Bell will be given August 9th.

*Prof. Coleman will speak at the Christian Citizenship Conference.

THE CHRISTIAN STATESMAN

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R. H. MARTIN, Editor-in-Chief

WM. PARSONS, Associate Editor

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A Defense of Parental Rights Needed

Decisions of the United States Supreme Court which, a few years since, upheld the rights of parents to determine what kind of education their children should receive, were hailed as a great victory for the home over an aggressive secularism. They were such. But what profits it to have rights guaranteed by law if lawless and predatory forces are allowed to ride rough-shod over them?

No worse invasion of the rights of parents to control the education of a child can be imagined than that practiced by the pagan moving picture interests which today are allowed practically free reign in exploiting child life.

Parents teach Christian morality to their children; the next day that morality is made to look absurd and crude and its antithetical vice is made to appear fine and natural by a pornographic moving picture.

The parents may reprove vice and punish the children for it only to find themselves ridiculed as prudes and back numbers by splendidly photographed scenes of vice and crime.

They try their utmost to inculcate good taste, a liking for art and beauty, goodness, idealism and nobility, only to find that the vulgarity, indecency and immorality of the movies has nullified all their work.

One of the functions of government is to protect its citizens in the exercise of their rights in all legitimate ways. The restraining hand of government must sooner or later be laid on this exploiter of children and youth, or parents will become even more discouraged with the task of child training and teaching than they are today. That discouragement is all too prevalent already. It can only be prevented from becoming more chronic by the active protection of parental rights by the strong hand of government.

Methods of Reforming the Movies

That the movies need cleaning up is evident from the fact, supported by adequate investigation, that 40 per cent of their present output is either utterly bad, or questionable in morality, good taste or patriotism. How to reform them is the much discussed question.

"Leave it to the industry itself," say Will Hays and his co-malefactors. "It will in time evolve what is good and slough off what is bad. Self interest and common sense will dictate this course." The industry will never reform itself. It is controlled by men of debased taste, pagan morals, insatiate greed and inordinate egoism. They cannot see the profits of decency and honor, they believe all men can be taught to like what they like and all their talk of self improvement is just sand in the eyes of the public.

"Well then," says Mr. Hays, "be your own censor, take the good and leave the bad." This is just bosh. Mr. Hays knows perfectly well that those who have the least discernment, are least able to choose the good and reject the evil, are the greatest sufferers from their exploitation of sex, crime and vice.

"Let the churches and improvement clubs cooperate with the producers and distributors and so raise the standards." Or in other words make a "front" of these organizations to hide the 40 per cent of filth forced into the markets. As this has been worked up until now, it is a game of playing the suckers until they get the gaff as Dr. McFarland did.

Many are advocating censorship. Many cities, states and nations are trying it, but it is like the task of Sisyphus, endless; and boards of censors are perpetually subjected to bribery and corruption. It is like the old system of licensing the saloon to keep it decent. It always, sooner or later, corrupted the licensing authority, or wore them out by perpetual violations. Such has been the experience of censoring the movies at the exhibition end.

"But," say some of their paid fronts, "you have the Courts. Prosecute offenders against decency and stop it that way." The "Mae West" case in New York is of such recent date, that it is sufficient to convince any one that juries corrupted by these practices never will convict, oath or no oath, law or no law, evidence or no evidence; in our Europeanized centers they simply acquit the offenders.

There remain but two other courses. The first is to Carrie Nation the screens, when they transgress. But few there are who will do that and take the consequences. Few will even protest to the management, and take its insults.

The only feasible plan is for the Federal Government to regard them as a line of interstate and international commerce, place an Inspector in every studio, license every film that is fit for exhibition, confiscate all wild cat films and fine and imprison all producers and distributors who violate the regulations. This is what the Hudson Bill (H. R. 9986) now before Congress proposes to do and Congress should see that it is enacted into law.

Upward and Forward

Small minds rebel against all authority: great minds resent only usurped authority. The indiscriminate revolt against all external authority, so characteristic of the modern mind, is simply an indication of moral degeneracy and diminishing culture. Real intelligence, true independence of soul and mental and moral greatness, all take the view of the one time Prime Minister of Holland, Dr. Abraham Kuyper, that "it is only belittling to the human soul to bow the knees to assumed human sovereignty but always ennobling to bow to Almighty God." Neurotics like William of Hohenzollern may think it a sign of greatness to stand unbending as emperor in the temple of Christ. The world looks on such an exhibition of egoism with contempt. Somehow the least perceptive sense the difference in moral stature in the habit of Queen Victoria, who always stood reverently whenever the Hallelujah Chorus was rendered in her presence. The world discerns the same difference in moral stature between Lenine and Lincoln.

In the Declaration of Independence the United States of America bowed the knee to Almighty God. In the constitution the nation seems to have bowed the knee to the French fiction of popular sovereignty. However great the achievement of writing and adopting the constitution in this respect

Objections to the Christian Amendment

(Following an Extended Article in the June Issue of The Christian Statesman on "The Case for the Christian Amendment").

It Is Unnecessary

MANY perfectly loyal Christians take the ground that such a declaration in the constitution is entirely unnecessary either to make the United States a Christian State or to furnish an ethical basis for legal development. The argument is that all of the Colonial charters, and most of the state constitutions carry such declarations already. The Declaration of Independence carries such a declaration and that this is the act and instrument that created both the nation and the original state. The courts recognize this act as part of the fundamental law; the Supreme Court of the United States has unequivocally declared that "this is a Christian nation" and usage and practice which considerably modify the constitution, have added their influence to these things in the direction of establishing this as a fact. What more could either God or man ask in the way of correcting an error of omission made by a past generation?

There is no doubt that with the Protestant, Christian element of the population this objection weighs more heavily than any other. They would have no objection to such an amendment were it an accomplished fact but to them it is not worth working for or contending for, as we have the substance of it already. For this reason this objection should be answered fully whenever and wherever it is encountered.

The constant appeal of Mormons, secularists and atheists to this silence in the constitution as the ground for the recognition of their exact and perfect equality in the life of the nation with that of Christianity, is evidence that they do not accept all of these other forms as final. The fact that this was established as a Protestant Christian nation weighs nothing at all with them. Their contention is that the intent of the founders was frustrated by the framers of the present constitution in favor of the non-religious basis. Add to this the fact that reactionaries of all sorts constantly appeal to this omission as justification for their opposition to all laws which carry a content of Christian ethics, and it emphasizes the necessity to end this misunderstanding.

As to the Declaration of Independence being of equal force in our fundamental law because of its creative effect upon the nation, we believe this to be correct reasoning, but so far the Supreme Court has never said so, to the best of our knowledge or belief. That is the only power which could establish this as a legal fact and it has not done so. It seems to us that the Court treats the Declaration rather as an essential part of the common law; as one of the series of precedents which should be used by the courts in the application of the existing constitution to new legislation. This treatment tends to retire the Declaration from positive influence in legal development to a place of negative influence, where its power is that of a veto rather than of a required standard. We should be glad indeed if the Court should uphold this line of reasoning and so place this creative document in a position where it would require expression in new laws when new occasions presented themselves. So far it has not done this.

(Continued on page 7, col. 1)

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it was a step backward and downward when viewed morally and religiously. The secular attitude of the constitution has entailed almost a century and a half of strife between the Christian element of the nation and those who exalt human reason above God and bow to this fiction of popular sovereignty.

Every internal, civil conflict of any magnitude has had as its center a vital difference as to the ethics of Christ and the obligation of the nation to conform its laws and customs to the spirit of his teachings. Both sides have claimed the favor of the constitution and once it cost four years of civil war to settle the question in favor of the Christian ideal.

Through the example of the state constitutions, the influence of the common law and the constructive power of the courts, the heart of the nation has inclined strongly towards the ideal of the Declaration of Independence in this matter. But the people, speaking in their constitutional-making power have neither confirmed this attitude nor repudiated the fallacy of popular sovereignty.

Many things have exalted us as a nation, but that exaltation has come when we obeyed the spirit of the teachings of Jesus in our civic life. Our defeats and humiliations have always very evidently been tied to disobedience and attempted compromises. They have been the fruit of national acts which declared by their nature "We will not have Him to rule over us."

It was seeing all of this during the dark days of the Civil War that led the Christian civic thinkers, at the suggestion of President Lincoln, to initiate the movement to correct in our national constitution that omission caused by design on the part of the anti-christian leaders and through negligence and want of courage on the part of the Christian leaders: namely, the proper acknowledgment of the supreme sovereignty of Christ and the derived character of national sovereignty.

The demand upon the nation thus to bow the knee to Almighty God may be but a "voice crying in the wilderness" but let us hope that it may be the voice of the fore-runner of that national conscience which will boldly express the conviction of the millions of Christian Americans, that Jesus Christ is "the suzerain of the Nations" and that we bow the knee to Him.

Such amendment to our national organic law is considerably overdue. Such a course is the one that will issue in stability, prosperity and progress under the blessing of Almighty God.

When the followers of Christ had neither a majority of the voters, nor a commanding minority, indifference to this defect was partially excusable. With the growth of the Christian element of the population that excuse has faded out. They can now have what they determine to have in our national life. This fact confronts use with a stern uncompromising demand that we recognize Christ as the supreme authority in the nation and it will so confront us until we take this step forward and upward.

Association Activities

Our Winona Lake program this summer—23 addresses at the ten o'clock morning devotional hour from July 8th to August 2nd; 12 addresses in the Christian Citizenship Conference, August 4th-7th; the presentation of the pageant, "The Freedom of Liberty Bell," in the Billy Sunday Tabernacle, on August 9th, as one of the evening entertainments of the Winona Lake Assembly.

Dr. Fleming writes from Arkansas that we have gone over the top in the first objective in the Bible in the schools campaign in that state. The required number of 16,000 names has been secured to place the proposed legislation on the November ballot. It is believed 20,000 will be secured by July 1st, the date the petitions have to be filed. Those acquainted with the situation believe the measure will easily carry in the fall election. If so, this will make it the law of the state that a portion of the Bible shall be ready daily in all the public school rooms.

Dr. R. A. Hutchison, former Moderator of the General Assembly of the United Presbyterian Church and a member of the Board of Directors of The National Reform Association, represented our Association before the recent meeting of the General Assembly at St. Louis, speaking before the Assembly on the Association's behalf. The Assembly adopted resolutions commending the Association and recommending it to its people for support.

Dr. R. H. Martin represented our Association before the Synod of the Reformed Presbyterian Church in its annual meeting at Winona Lake, Indiana, presenting the work of the past year and the program of the coming year. The Synod voted its approval of our program and recommended that its people contribute the sum of ten thousand dollars for the support of our work.

When this issue reaches our readers Mrs. Shepard will be on the ocean on her way to Europe where she will spend the summer traveling and investigating Mormonism in European countries. She will return the latter part of August and after a short visit to Salt Lake City, will resume her work on the lecture platform here in this country.

Nellie O. Pritchard, associate secretary to Mrs. Shepard, after completing her work of arranging meetings for Mrs. Shepard in Philadelphia, came to Pittsburgh on June 11th where she has been giving valuable assistance in the general work of our Association. After a brief visit to her home in Milwaukee, Wisconsin, she will go to Winona Lake, Indiana, where she directs the presentation of the pageant, "The Freedom of Liberty Bell," which our Association is putting on for the Winona Lake Assembly.

A special meeting of the Executive Committee and also of all the 30 organizations of the National Conference of Organizations Supporting the 18th Amendment is called in New York City, July 1 and 2, to consider the prohibition situation in America. Dr. Martin, a member of the Executive Committee and treasurer of the Conference, will attend as the representative of The National Reform Association.

Mrs. Shepard's Letter

Courageously and prayerfully we carry on in the city of Philadelphia where we have held close to eighty meetings in the various sections of this great city.

Our greatest antagonism has come from the Reorganized Church of Latter Day Saints, who have a church of seven hundred members at the corner of Howard and Ontario streets. They have resented being called "Mormons" and yet I have contended that **all** who accept the "Book of Mormon" as the word of God must be classed as Mormons.

My message has been directed against the church of Jesus Christ of Latter Day Saints whose building is at 504 South 41st Street, West Philadelphia, and who represent the polygamous branch. Yet the Reorganites have attacked me much more frequently and have caused so much disturbance in several meetings that they have been ordered from the building. One woman appeared at a Sabbath night service with a warrant for my arrest if I called the Latter Day Saints, "Mormons."

Much has been written in the Associated Press papers about the great one hundredth anniversary of the founding of the Latter Day Saints Church, recently celebrated; but I have read one startling article in their magazine which will bear quoting:

"One of the outstanding labors performed by the church of Latter Day Saints, and which is a distinctive mark of the Restored Church of Jesus Christ, is the labor performed in the Sacred Temples. Any church claiming to be the Church of Jesus Christ in these latter days, that does not perform ordinances in **Holy Sanctuaries**, or **Temples**, for the salvation of the living, and for the dead, **marks itself as a fraud.**" (That is a very severe statement against our evangelical churches). "Temple work is so interwoven with the plan of salvation, that one cannot exist without the other. In other words **there can be no salvation where there is no Temple ordinances** peculiarly belonging to the Temple. Elijah came to restore the keys of this sealing power in the House of the Lord that a curse might not devour the earth when Christ shall come, Malachi 4th chapter. Those, who have not prepared themselves by sacrifice and by covenants in the Temple of the Lord, **will not, nay, can not,** be prepared when that great and glorious day shall come."

The church has seven temples in which ordinances are now being performed. I believe that I have never given a list of these secret temples, so I will now name them. There are four in Utah: Salt Lake City, Logan, Manti and St. George. One at Cardston, Canada; one at Honolulu in the Hawaiian Islands; and the last one was built at Tucson, Arizona. The first Temple built by Joseph Smith in 1837, at Kirtland, Ohio, is owned by the Reorganized Latter Day Saints and is always open to the public and does not have the secret ordinances.

During the past year over 386,000 baptisms for the dead were performed vicariously in the seven secret temples. There were 359,000 **endowments** for the dead. Since the organization of the church, seven million baptisms for the dead have been administered. This has brought a very fine financial return, as a charge is made for each baptism before it can be recorded.

The president of the Mormon church says: the Latter Day Saints are carrying on the work intrusted **"by revelation"** into its hands. It has never faltered in its purposes of

the Lord. The same power and spirit which directed it in the days of the first Seer, Joseph Smith, are still directing it today after one hundred years. So shall it continue until the Kingdom of God is set up in power upon the earth and all kingdoms shall become subject to the King of Kings.

Such a statement as the above, should arouse every believing Christian to deeper and more loyal consecration and devotion to the true church, which was founded **once for all time** by Jesus Christ. It should put into his heart a desire for souls, a longing for the growth of Christ's kingdom, a passion for winning boys and girls for His followers.

Mormonism is so evidently one of the enemies of Christ's kingdom that there is no room for doubt in the believer's heart as to its final destruction. So sure as God reigns today, Mormonism **is doomed.** The speediness of this destruction will depend largely on our understanding of the future possibilities of the evil. If Mormonism is left to itself it will continue to grow. There is much apathy and ignorance, even among religious leaders, but through various agencies, speakers and publications, the facts are being spread and people generally know enough to avoid **Mormon proselyting;** but the subtle influence of the Reorganized Latter Day Saints is less known, and we find them being accepted as a **protestant** church. Christians must realize that the Reorganists accept Joseph Smith and his restored gospel, and also the Book of Mormon. For this reason we cannot fellowship with this branch.

While the readers are perusing this article, I shall be enroute for my third summer in Europe. A great desire to again witness the Passion Play, which I saw first in 1922, has caused me to again make the trip which I hope may give me the rest which I need after such strenuous work in Philadelphia.

Pray for me that I may return renewed in strength and power for the work which lies before me.

Objections to the Christian Amendment

(Continued from page 5)

The fact remains that in its determinative power the constitution holds a unique position. It stands supreme and alone. Whatever modification custom and practice may seem to effect, it will in the end determine what shall be done. Take for instance the practice of promoting the Vice President to the Presidency. The constitution contemplates him only as finishing the unexpired term of the President as Vice President. No additional inauguration or oath was contemplated. The duties of the President become the duties of the Vice President upon the vacation of the office of President. Vice President Tyler upon the death of President Harrison, interpreted, contrary to the judgment of Congress, that he should take the oath as president and be president in name as well as in functions. Such has been the usage ever since. But suppose some man of the Roosevelt type, knowing the force of the third term usage, should elect to fill out the unexpired time of his chief as Vice President, so as not to jeopardize his chances for a second term by his own election, he could thus brush usage aside and fall back upon the letter of the constitution. So it is with all Christian usages, a forceful, non-christian man, elected to the presidency, could brush all aside and make practically an atheistic government out of the Federal government. To prevent even so remote a possibility this Christian Amendent should be urged.

We may drift along in such half and half conditions for another century but the time will surely come when the United States must choose where it will stand in relation to Christianity. It is both the wise and safe course to make that decision as speedily as possible.

May Be Made Basis of Union of Church and State

This objection weighs almost as much with Protestants as the former one. Many deem it a sort of establishment of the Christian religion that will eventually result in a favored position for some church, in our national life.

This objection grows out of an ignorance which is based upon a persistent confusion of terms and a naive adoption of groundless assumptions. Back of the objection is the assumption that religion and church are equal and synonomous terms, which are interchangeable in thinking and discussion. In reality they are as different as soul and body or electricity and its various appliances. Though such a declaration as this Christian Amendment would acknowledge some religious facts and national obligations it would know nothing of any church.

The objection also grows out of the erroneous assumption that the church has a sort of monopoly of religion, of the Bible, of its interpretation, its teaching and its use. Nothing is further from the truth. The church has its functions and its place under the Christian order of life. So has the individual, the family and the state and private associations. These all have their religious rights which are held independent of the church and their obligations look directly to God and not to the church.

Such an act on the part of the nation as the adoption of this Christian Amendment would be simply the assertion of the state's right to determine its own religious foundation, the ultimate source of its authority, to be religious in its own name and assume its own immediate responsibility to God. The church does not come within the purview of the people in such an act, and in fact such a declaration is about the strongest bulwark the state could erect against any union of church and state as it takes away every vestige of necessity for such union and completes their final separation.

Would Infringe Liberties of Non-Christians

This objection weighs heavily with the non-religious and non-christian element of our population.

It may be enlightening to such as honestly urge this objection if they ask particularly, How? In what way would it infringe their religious liberties? Does it curtail their freedom of belief? No. Does it deprive them of any natural or civil right because of their religion? No. Does it prevent them from freely practicing their religion? No. Or at least not until such practice violates laws deemed essential to the welfare of a Christian society, as for instance the practice of polygamy by the Mormons. The Mormon was compelled to cease the practice of polygamy and the Jew is restricted in the amount of wine he can use in his religious feasts and the atheist is compelled to be decent in religious discussion without this provision in the constitution. The addition of such an article in the fundamental law would do no more in the Federal constitution to curtail religious liberty than it does in the state constitutions. All these divergent religions are enjoying Christian tol-

eration and Christian liberty today and this in no wise would diminish such rights and privileges.

What such objection really means is, that it would give a certain prestige to the Christian religion which would be to its advantage. It would tend to establish its ethical ideals, standards and practices in the customs, usages and laws of the nation. They are not willing to see this accomplished. They desire that Mormonism, Mohammedanism, Judaism, New Thoughtism, Buddhism, paganism and atheism shall all stand upon an exact equality in our constitutions and civil institutions. But in a Christian nation that is impossible. The very fact of its Christianity makes it impossible. The impossibility also lies in the fact that one cannot be a Christian in his personal life and his church life and be a blank in his political life. His conscience does not work that way but he may be a Christian in civil life and in that domain keep a conscience void of offense before God and at the same time tolerate even extreme divergencies of religious opinion and practice up to the point where such divergencies violate necessary Christian laws.

We recognize that here is where Christianity clashes with secularism. Christianity will not suffer exact equality with all other religions, or with atheism, in its own house. The sooner this fact is recognized the better it will be for the world.

An Attempt To Make Men Righteous by Law

It is not an attempt to make men righteous but to make the state righteous. This is simply an attempt to fashion a state according to the facts of the Bible and is not looking directly toward the individual citizen. It is as when the legislature is framing laws to govern corporations it endeavors to lay down conditions which will compel the honorable administration of the affairs of the corporation. It is not considering the individual character of the stockholders or the directors but the manner in which the directors must carry on the affairs of a bank for instance. It is not an attempt to make honest men of the stockholders but an honest bank of the institution.

Such is the intent of a Christian Amendment. It is an attempt to make a Christian government of the United States because it was intended by the founders of the United States that it should be a Christian government. It is readily recognized that the motive back of this movement is to make it easier for men individually to live the ethics of Christianity. Whether they do so depends upon themselves.

Little Prospect of Accomplishing It

The difficulties of passing any amendment however desirable are so great that nothing but a flood-tide of public sentiment ever has accomplished it. The fact of the necessity of war psychology to pass the XIII, XIV, and the XV amendments as well as the XVIII; the overwhelming defeat of the Child Labor Amendment, the futile attempts to amend the constitution so that the Federal Government may have jurisdiction sufficient to produce a uniform system of marriage and divorce laws, are all cited as proving the impossibility of ever achieving the passage of a purely Christian Amendment. Add to this the fact that only a comparatively small majority of the people are in any real sense Christian, and these who are, so divided in their views upon this matter, that the case is hopeless for the next two generations at any rate.

This objection has been made to every principal that has ever found its way finally to constitutional expression. We are rather glad that the way is difficult for it is just as hard for reaction to undo it after it has been accomplished. It was asserted of Negro and Indian citizenship, of the popular election of senators, the income tax, prohibition and equal suffrage. But they did succeed finally and this will also. What is required is a clear conviction of the correctness of the principle involved; a conviction militant and strong enough to keep pegging away if it takes a hundred years. There is no doubt that the popular enthusiasm for this measure has waned during the last thirty years. Both Negro emancipation and prohibition had such periods of receding favor but both won when the time and circumstances favored them. So will this cause.

A Question in Political Science

It is quite frequently urged that this view of political science, upon which the proposed Christian Amendment rests is a divisive question upon which Christians themselves do not seem to be able to agree and it should not therefore be injected into civil life until there is a more substantial agreement than is at present evident.

Every question between Christ and the forces of this world is a divisive question. He said "I came not to bring peace but a sword." It always will be so until the world submits to the authority of Christ. That is reason for aggressive loyalty rather than silence.

It was the Pilgrims, the Puritans, the subjects of Gustavus Adolphus and the Dutch Republic, the Cavaliers of Virginia and the Quakers under Wm. Penn, who injected this idea and the intellectual descendants of Rosseau and Voltaire who have for a hundred years been trying to oust it, that accounts for the contention. There is no logic in the appeal to the followers of Christ to yield for the sake of peace because of the stubborn contentiousness of atheism. But the intensity of the conflict would seem to indicate that the sooner the question is settled by a decisive victory the better it will be for the whole world. There is but one certain ending of this controversy and that is the final acceptance of the idea of the founders of America and ultimately this idea will win.

The concluding installment of "Objections to the Christian Amendment" will appear in the next issue of The Christian Statesman, published August, 1930.

Who Wrote This?

"The most influential argument against prohibition is that it is not effective; that "Prohibition does not prohibit." This is not basic or moral; the fact of failure to enforce is not argument against even the expediency, much less against the moral issues, involved.

Ultimately, all questions must be settled by moral standards; only in this way can mankind be saved from self effacement. The liquor traffic cannot save itself by declaring that government is incapable of coping with the problem it presents. When the people decide it must go it will be banished."

It was not an Anti-Saloon League fanatic, or a W.C.T.U. visionary, or a church bigot, who wrote this. It is taken verbatim from the leading Editorial of the Liquor Dealers Journal of September 10, 1913. The Editorial was entitled, "Liquor Dealers. Make your case ready for Court." It is interesting because it confesses the hollowness and hypocrisy of their leading argument, then as well as now.